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## Notices of Books.

COMMON OBJECTIONS TO CHRISTIANITY. By the Rev. C. L. Drawbridge.  
London: *Robert Scott*. Price 5s. net.

Mr. Drawbridge is widely known as the Honorary Secretary of the Christian Evidence League, and as a doughty champion of the Faith in the parks of London. A book coming from him, therefore, and bearing on its title-page the evidence that it is the fruit of his wide experience, is a book to be bought and studied and used by all who are engaged in driving away from our parishes all pernicious and strange doctrines—and which of us in these days, when working men read and think, should not be doing this far more than we do?

We should like to mention two obvious merits of the work. The first is that it covers a wide field, and therefore provides a panoply of armour for the Christian apologist. Rationalism, Materialism, Determinism, Secularism, Atheism, Agnosticism, Anthropomorphism, have each a chapter devoted to them. There are also chapters on Pain, Evil, Natural Science and Religion, Evolution, Immortality, and other subjects. The second merit is that in most chapters there is first a statement of the Anti-Theist position, and then a reply to it from the Christian apologist. Mr. Drawbridge tells us in his preface: "I have taken quite as much pains to state the anti-theistic position in each case, as well as I was able to do so, as I have taken to present the Christian reply to it. The former is of much more importance to Christians than the latter. It is the former about which Christians know least, and it is the former about which I know most." It is most valuable to be told what enemy we are fighting. It is useless to fight enemies of our imagination.

With regard to the "form" of the book, one remark may perhaps be allowed. It clearly arises from Mr. Drawbridge's park experience, and arguments in parks are wont to be extremely disjointed. The more satisfactorily you answer your opponent, the more likely he is to start a new subject. Now, it seems to us that the disjointedness of the park has not been entirely shaken off in the literary composition. In some of the chapters, some more than others, there is a decided tendency to jump from one subject to another, and then back again to the first. An analysis of the chapter in the margin reveals this. Such an analysis would be a real addition to the book if space could be found for it in the next edition, and by its aid, perhaps, there might be a little rearrangement which would conduce to lucidity and ease of apprehension.

With regard to subject-matter, Mr. Drawbridge confessedly writes for the ordinary sceptic, and not for the academic critic. Hence there is a paucity of literary references. This means that such a book as Flint's "Anti-Theistic Theories" is not superseded, but supplemented, by "Common Objections." The two ought to stand side by side on the shelf.

It is, we fear, temerity to criticize Mr. Drawbridge as an apologist. To do so is like discussing Hannibal's mistakes in his great Italian campaign. But we may be pardoned for mentioning two chapters.

In the chapter on moral evil much that is helpful is said, and the

ultimate solution is offered that, while God is responsible for making man capable of sin, man is responsible for turning the capacity into an actuality. This certainly seems as far as we can go from the speculative standpoint. But it always seems to the present writer that the speculative answer is not all that can be said. There is the Atonement, and much can be made of it as God's final remedy for the evil for which He was, in an indirect way, responsible.

The last allusion shall be to the chapter on Determinism. Here, again, there is much that is good; the testimony of consciousness to freedom, the witness of morality, etc., are all dealt with. What we would ask is a more careful treatment of the relation of will to motives, for it is here, so far as the writer's experience goes, that the shoe really pinches. It seems better not to use "motive" in the common and inaccurate sense, as Mr. Drawbridge does, but rather, with the Bishop of Down in his "Short Study of Ethics," to distinguish between "desire" and "motive," and to lay stress upon the need for self-identification of the subject with the desires that spring up in him, and to find the essence of freedom in the power of self-identification. Dr. D'Arcy gives the following scheme, which may be compared with that which Mr. Drawbridge gives on p. 187. There is—(1) The want; (2) the feeling of the want; (3) an idea of an object by which the want can be satisfied; (4) an idea of the satisfaction actually taking place, the work of the imagination; (5) the presentation of this satisfaction as, under the circumstances, the greatest good. The self identifying itself with the attainment of the object; finding in the realization of the idea, not the satisfaction of a want merely, but the satisfaction of self. Only in the last stage can there be said to be really "motive," and action inevitably follows.

We end by thanking Mr. Drawbridge for a most useful book.

THE LIFE OF ISAAC WATTS. By Thomas Wright. *Farncombe and Sons.*  
Price 5s. net.

This is Vol. III. of the series of "Lives of British Hymn-Writers," of which the previous volumes have dealt with Hart and Toplady. It is certain that no such series could possibly omit the name and work of Watts, and the publisher has found an author who has given full glory to his subject. Watts's personal life and history is given in detail, and much of the inside history of those stirring days, as viewed from the "Nonconformist" standpoint, is told with frankness and sympathy. The author's own position is not concealed, and special attention is paid to the "dull, vacant, and mischievous" Queen Anne, who is described also as a "wretched woman," and whose death is the signal for intense joy throughout the Nonconformist world, of whom the famous "Bold Bradbury" seems a fitting mouthpiece when he preaches, at the Queen's death, on the text, "Go, see now to this cursed woman and bury her, for she is a King's daughter."

Watts's boyhood, early manhood, ministry at Mark Lane, his love-making, his conflicts with the mighty Bradbury, who lashed Jacobites and spurned bishoprics, all serve to show his development and lend colour and meaning to many of his hymns. That these differ in quality no one would deny, and even our author goes so far as to say that "as a hymn-writer Watts died at forty-four." On the other hand, it is equally certain that

Watts has given to the Church at large hymns which will remain while the English language is spoken, and such poems as "O God, our Help in ages past," "Come, let us join our cheerful songs," "When I survey the wondrous Cross," reach a height and sound a depth which prove them indeed to be of God. Although Watts belonged to one special and rather narrow school of the Body of Christ, which suffered much and must be forgiven much, such hymns as these belong to the whole Church, and prove that he, too, is greater than any party, greater than himself knew. The author will have none of modern "improvements" upon Watts's lines (though he himself dubs certain lines or verses "grotesque," and waits for the coming of one who can remodel such), and asks the "disgusted public" to judge of the way in which it has been "defrauded" by the publishers of "Hymns Ancient and Modern" in the substitution of the word "offering" for "present" in the well-known verse commencing "Were the whole realm of nature mine."

Nothing is more interesting than the inside view one gets of the Nonconforming men and worship in days that were full of tumult; for Watts lived in the reigns of Charles II., James II., William III., Anne, and two Georges. Men had not yet fully learned to separate political power from religious oppression, and days that saw the Stuarts go out and the Hanoverians come in were days indeed to the men among whom Watts lived, worked, and died. The book has entailed hard and detailed work, and serves its purpose well.

W. HEATON RENSHAW.

INFALLIBILITY OF THE CHURCH. By George Salmon, D.D. London: *John Murray*. Price 2s. 6d. net.

It is twenty-six years since Dr. Salmon's great work was first published, and a new generation is taking the place of the men to whom first his words were addressed. To say that the book is still needed is not to say that it did not accomplish its endeavour to confute the claim of the Papacy to "infallibility," but simply to recognize that a new generation has to deal with the same boastful claim, and that the same splendid arguments which so successfully did their work before are as powerful and irrefutable as they were then. Mr. Murray, therefore, is to be congratulated on publishing this fourth edition at the low price of 2s. 6d., as an exact reprint, without any alterations, of the second edition, first published in 1890. It is a book of 500 pages, and is nicely printed and bound. The pages are packed with solid and relentless argument, which exposes false positions and demolishes them. Newman's essays are dealt with and replied to. Milner's axioms are carefully discussed. The vacillations and hesitations of the "infallible" Roman Church are displayed, and the historical progress of Roman supremacy outlined until it reaches that stage of temporal power for which the claim of infallibility, if admitted, gives an unanswerable title.

Mr. ROBERT SCOTT is to be congratulated on the issue of a most practical quartette of volumes that will prove valuable aids to speakers and preachers. In the *KNIGHT AND THE DRAGON* (2s. net), the Rev. Will Reason has put forth a number of very helpful addresses to boys and girls, that form a most helpful guide to those whose ministry is among the young. Each "talk" is made attractive by some interesting anecdote, and the teaching

given is likely to "stick." The volume is marked by freshness of thought and simplicity of language. Boys and girls will read it with pleasure. *THINGS TO GRIP* (2s. net), by Charles Edwards, is well named, and contains thirty-five suggestive addresses in outline on various subjects. The outlines are broken up into "heads" and subdivisions, which will serve to guide the young speaker to clearness of thought and expression. For a teachers' and speakers' instruction class this little volume would be most valuable. The writer is a believer in alliteration, assonance, and parallelism, in the headings and subdivisions of his subjects. Such addresses would give the hearers "something to carry away" which they would not readily forget. *STRAIGHT TO THE TARGET* (2s. net) is a collection of 350 apt illustrations for use in pulpit, desk, men's meetings, school, class, and open air, arranged by S. Ellis, who has already put forth "Stems and Twigs," "Sermons in a Nutshell," etc. In a book of this sort some of the illustrations must be better than others, but here there is a general level that is very high. An alphabetical index serves to make the collection the more useful for reference. *TEACHING BY ILLUSTRATION* (3s. 6d. net), by the Rev. J. W. W. Moeran, M.A., is the best book of its kind that has issued from the Press for a long time. The writer brings to bear on his task a wide experience gained in more than one responsible sphere, and a well-stored devotional mind. The selection of illustrations is made with taste and skill. The high praise given in the introduction by Bishop Ingham is well deserved: "I can only say that, next to my Bible, I should like to have this book near me when I am preparing a sermon." Of the 367 illustrations, many are choice extracts from the writings of modern preachers and authors, and all are well deserving of a place in the collection. The volume is a real boon to preachers and speakers.

*A SOWER WENT FORTH TO SOW.* By the Rev. T. W. M. Lund. A Second Series of Sermons preached in the Chapel of the Blessed Virgin Mary, Hardman Street, Liverpool. London: *Longmans, Green and Co.* Price 5s. net.

There are fifty sermons in this volume of 342 pages. They form a collection of interesting little essays (illustrated by unconventional and out-of-the-way incidents) dealing with a variety of disconnected subjects, which are more or less suitable to Sundays and seasons of the Christian year. Three are devoted to "Broad Church Ideals," three to the "Holy Communion," and three to the "Athanasian Creed." There are some arresting "texts" and strange "titles"; and there are some very startling utterances—*e.g.*, "All the miracles are on the same footing of incredibility" (p. 61). The reader misses the emphasis upon the Cross, and is pained by a sense of confusion with regard to the deepest facts of Redemption—*e.g.*, "A man once died to show me how to live" (p. 51). The book is interesting enough—even diverting at times—but it leaves the reader with a sense of something lacking.

*THE VALUES OF THE CROSS; OR, THINGS THAT MATTER.* By the Rev. W. Yorke Fausset, M.A., Prebendary of Wells and Vicar of Cheddar. London: *S.P.C.K.* Price 1s. 6d. net.

These are six addresses delivered in Lent, 1913, and the titles suggest an admirable Lenten course for those who are not afraid to preach doctrinal

sermons. It is good to read addresses that maintain the centrality of the Cross, and for this the author may be forgiven some passages of a somewhat strong sacramentarian character. There is teaching in the last address—"The Cross the Key to Paradise"—that is un-Anglican and without Scriptural warrant. Since this book was published the author has passed within the veil.

GRACES OF THE CHRISTIAN CHARACTER. By the Rev. S. M. Berry, M.A.  
London: *Religious Tract Society*. Price 2s.

This little book consists of twelve articles reprinted from the *Sunday at Home*, and written by the successor of Dr. Jowett, of Carr's Lane Church, Birmingham. They deal in pleasant and popular manner with those "graces" (such as obedience, humility, love, sympathy, and joy) which combine to make up the life that is lived by the Spirit of Jesus Christ. The different chapters deal in turn with these different "graces," and the result is a very attractive little book with a most helpful message, delivered in a way not hard to be understood.

THINGS LEARNT BY LIVING. By John Bascom. *Knickerbocker Press*.  
Price 5s. net.

This American book is made up of the personal reminiscences and impressions of one who is now an old man. He has keen interest in all social topics and problems, of which he says, truly enough, that "religious ideas are the true solvents." He does not hesitate to give many personal details of his own history, and is definite in his attitude on many themes sometimes regarded as debatable (*e.g.*, the habit of smoking). The things which he has "learned" in his "living" include, he feels convinced, "many truths in my published works of which the world is finding, or will find, the need." His chapters deal with such subjects as health, recreations, persons, writings, work, and religion. He is the son of a "Puritanic" minister, and is a religiously-minded man of the type who is "steadily shaking off formal theological opinions as not sufficiently grounded in facts, as subtle beyond knowledge, putting in their place a spiritual rendering of the events of the world."

THE REVISED VERSION. Edited for the Use of Schools. Isa. xl.-lxvi.  
By the Rev. W. A. L. Elmslie, M.A., and the Rev. John Skinner, D.D.  
Cambridge: *At the University Press*. Price 1s. 6d. net.

The reader will first inquire what position the editors take in reference to the date, authorship, and unity of these chapters, and the interpretation of the servant-passages. The endeavour is made to weigh the arguments in either direction, without very decisive results, but with a strong inclination to modern critical opinions. But the difficulties of a balanced statement are insufficiently faced. The traditional ascription of the authorship to Isaiah is very ancient. It is not enough to say that "if someone found these twenty-seven chapters without any name attached to them, various reasons might occur to him inclining him to add them to the Isaiah collection," as an honest but mistaken belief, a fraudulent intention, or the thought that they form a desirable continuation to Isaiah's prophecies. In contrast with a sentence on the one side, pages are devoted to the other, and every argument

is adduced, even to that drawn from the use of the name Cyrus, although in the commentary on the words "that saith of Cyrus," in xlv. 28, it is said that "the text is probably incorrect," and of xlv. 1, that "the metrical form suggests that 'to Cyrus' is an interpretative gloss." The Introduction is disappointing, but the subsequent notes are frequently of great use for elucidation of the sense and explanation of allusions.

TRAIL TALES OF WESTERN CANADA. By the Rev. F. A. Robinson, B.A. Toronto: *Marshall Brothers*. Price 3s. 6d. net.

As Mr. Ralph Connor in his introductory note says, this is a true rescript of events which have happened in the author's personal experience. The book tells in simple and vivid style the story, always fascinating and thrilling, of the triumph of the Gospel in the souls of men. The new West is full of the broken driftwood of humanity, showing the marks of the attrition of time, and conflict, and defeat. Good stuff it is, but waste and lost. The book tells of its salvage to the infinite joy of men and the glory of God. The author has the further distinction of having seen himself a large part of the events he describes. This book will do good wherever it goes.

WHEN WILL OUR LORD RETURN? PROPHETIC TIMES AND WARNING EVENTS. By Harold Norris. London: *C. J. Thynne*. Price 1s. net.

Many attempts have been made since the days of Dr. Cumming to fix the date of our Lord's return, and we intuitively dislike and distrust them. Although, to do Mr. Norris justice, he says that he is convinced the precise day or hour is not to be known, yet he has fixed upon a period within which he expects it. This period is the week of years from October, 1915, to October, 1922; and he holds that the central soli-lunar epoch within that week of years—namely, from October, 1917, to April or June, 1919, is the most "particular time." His book appeared before the outbreak of the present war, so of course it is not included among the warning events. It seems a little stretch to include among these the loss of the *Titanic*, as well as several disasters in October, 1913. But there is much that is striking in the book, and students of prophecy will like to have it to refer to, even if they cannot accept all the conclusions of the author.

JAYA: WHICH MEANS VICTORY. By Beatrice M. Harband. London: *Marshall Brothers*. Price 6s. net.

This is a missionary book, somewhat off the ordinary lines. It is not a volume of impressions, nor yet a collection of more or less disconnected incidents in the career of a missionary, but the life-story of a Hindu girl, the daughter of a wealthy lawyer, who is a product of Western education and Eastern superstition. Jaya was betrothed while yet a baby to a man rather older than her father—a man, too, bitterly opposed to mission work, and who was disconcerted to find that his bride had been educated in a mission school, though he himself had been given his first start in life by missionaries. The interest of the reader is sustained from the first pages to the last, in which Jaya—left a widow and an orphan—becomes at last a Christian in more than name.